

The background of the entire image is a traditional marbled paper pattern. It features a complex, swirling design of organic, feather-like shapes. The primary colors are a vibrant yellow, a deep red, and a dark, almost black, ink. These colors are layered and blended to create a sense of depth and movement. The pattern is dense and covers the entire surface of the book cover.

BAP
H321

Library of the Theological Seminary,
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCC

8042



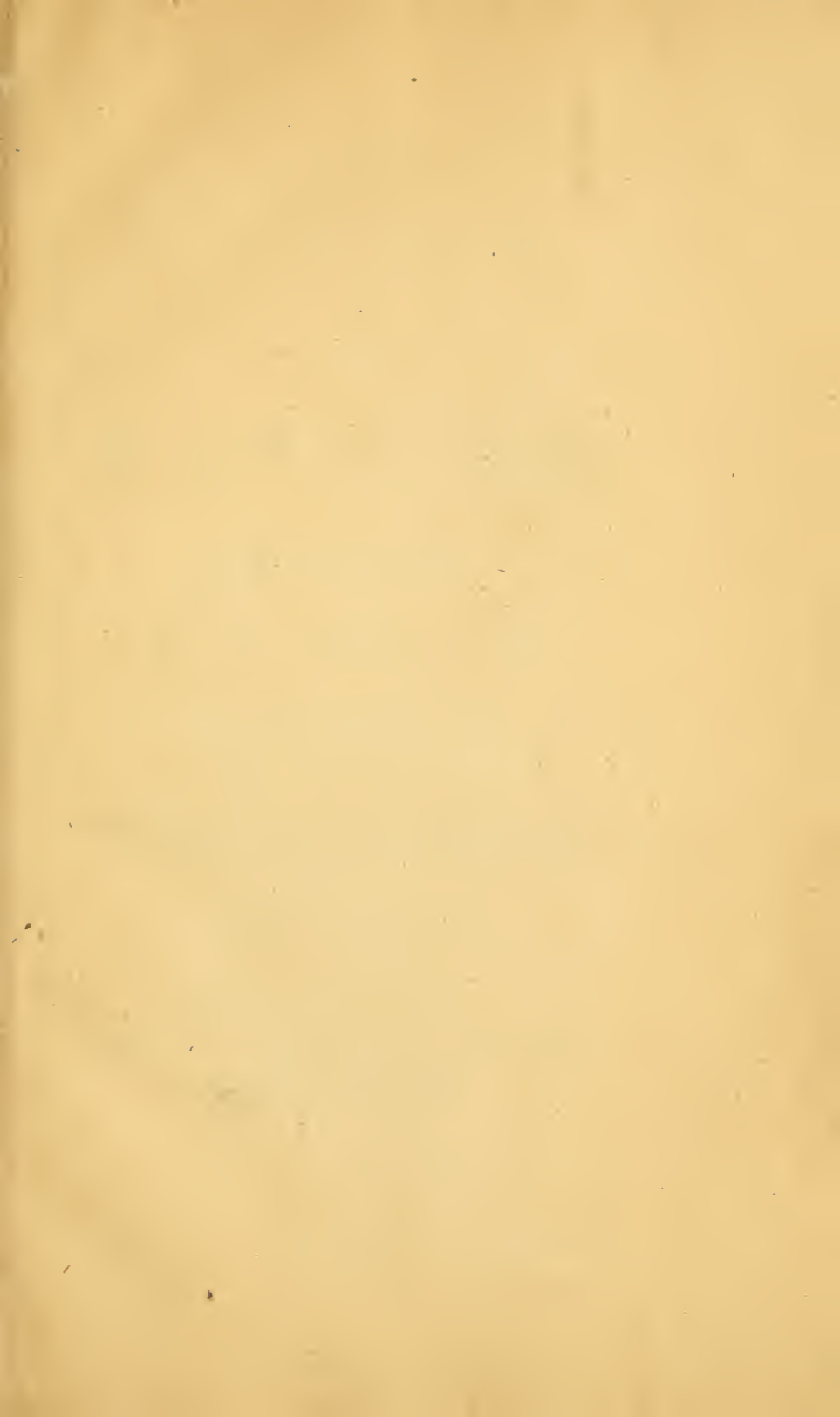
17/11/1900

10

1/11

C

1/11
1/11
1/11
1/11





Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library

A NEW
OFFICE
OF
BAPTISM,
FORMED BY THE
CANON
OF THE
NEW-TESTAMENT.

Richard Harrison

L O N D O N:

Printed for C. HENDERSON, under the
Royal-Exchange, 1759.

NEW

OF THE

BAPTIST

CHURCH

OF THE

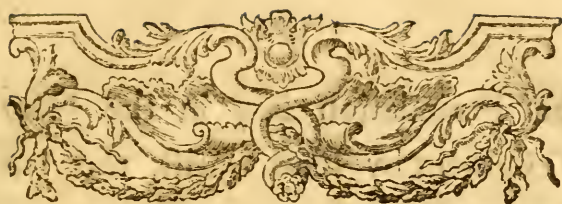
STATE

OF NEW YORK

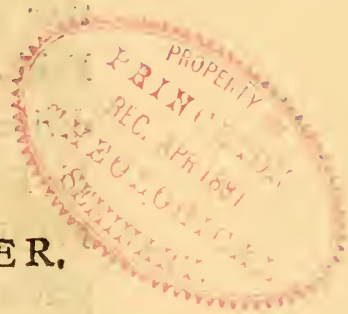
AND

THE

WEST INDIES



TO THE
CHRISTIAN READER.



HIS New Office of Baptism was first composed for the Author's particular Use in the Discharge of his pastoral Duty, and has been approved in its Application.

It is built, as nearly as my Care and Judgment could bring it, upon

A 3

the

the Foundation laid in the New Testament by Jesus Christ, the Author and Finisher of our common Faith, expressed in the Words of his divine Institution, and explained to his Disciples by the Instructions and Practice of the Apostles and Evangelists.

It now appears, after many serious Revisals, to obtain the Correction and Amendments of those to whom it may prove in any Degree acceptable, as an Essay towards a better Administration and Use of an Institution of the christian Religion.

I have much indeed to apprehend
from

from the Singularity of this Attempt, on a Subject of such high Importance and Concern to every christian Community: My Acquaintance with human Nature, and the Affairs of the World, forbid me to expect this new Office, &c. to pass without Opposition, and even Censure; and less Resolution to bear Self-reproach than what the Prejudices and Passion of Man can inflict, had prevented this public Attempt to restore from the Confusion and Wantonness of Superstition, and to manifest the Simplicity and Excellence of a Rite, calculated by the Son of God for the rational Use and Improvement of all Believers.

As I have no Right to judge for any but myself, I disclaim all Inclination to impose upon the Belief and Worship of others, even what I myself hold sacred, and is my apparent Duty. Leaving therefore my christian Brethren and Fellow-servants to stand or fall by the Sentence of our common Master, (who knows how to have Compassion on the Ignorant, and them who are out of the Way) I submit the Rectitude and Utility of this new Office, &c. to the free and candid Animadversions of its Readers of every Denomination, for whose Scrutiny and Service it is intended, in full Persuasion that “ whatsoever is not
of

of Faith is Sin." Rom. xiv. 23. As,
 on the other Hand, " to him who
 " knoweth (or thinks that he knows)
 " to do good, and does it not; to him
 " it is Sin." James iv. 17.

What the learned and worthy
 Authors of the free and candid Dif-
 quifitions, &c. have faid in Behalf
 of a general Review, I would pre-
 fume, nearly in their Words, to fay
 in Behalf of this Effay, confidered
 as a Form or Model only, by which
 to illuftrate the Ufe and Admini-
 ftration of the christian Rite of
 Baptifm. " This Treatife I leave to
 ftand or fall as juft Reafons fhall de-
 termine. If it has not Truth to
 fupport,

support, and Charity to recommend it, I wish it no Success, nor can expect it will receive any Approbation from the Public. But if it stands upon Reason, and is managed with Decency, Sobriety, and Truth, I cannot be so little concerned for its Success, as not to wish it the greatest, nor for its Treatment in the World, as not to desire it may be a civil and candid one ; which yet the Prejudices of Men, numerous and prevailing as they are, give me but little Reason to promise myself. And provided I meet with fewer of the bad Effects of them than those have done who have gone before me in the same difficult Work of Reformation,

mation, I shall think myself not unfavourably dealt with.

Whatever may be the Consequence, the present Sense of my Duty prompts me to declare myself accountable for the whole Contents of this new Office of Baptism, &c. as for the Causes also of its Publication." These the attentive Reader may partly collect from what the learned and pious Authors of Disquisitions relating to the Church of *England*, have said in their free and candid Treatise, Pages 129, 130.

' As to the Office of Infant-
' Baptism, we have only this to re-
' mark, that many Things in it are
' of

‘ of very obscure Meaning and doubt-
‘ ful Interpretation, which it is not
‘ easy either to explain satisfactorily to
‘ Men of common Understanding, or
‘ defend with Success against Men of
‘ subtile and shrewd Reasoning.

‘ And as to the Frame and Design
‘ of it, the Office in the Judgement,
‘ of many, seems much better adapted
‘ throughout to the State of Adults
‘ than to that of Infants, which we
‘ believe any sensible and unprejudi-
‘ ced Man will, upon an attentive Sur-
‘ vey, be easily convinced of.

‘ Whether, or how far it will be
‘ prudent to attempt, or feasible to
‘ effect

‘ effect a just Alteration in this Office,
‘ and reduce it to a proper Standard, is
‘ not for us to say, and is left to bet-
‘ ter Judges to consider; but we have
‘ seen a *Specimen* to this Purpose hand-
‘ ed about among Friends, which seem-
‘ ed, in a very natural and easy Man-
‘ ner, to remove all Difficulties, yet
‘ still retaining the Substance of the
‘ present, and proceeding mostly upon
‘ the Plan of it. We had it lately at
‘ our Option to insert that Specimen
‘ in this Work, but chose for some
‘ Reasons to decline the friendly Of-
‘ fer.

‘ If indeed it should be found by
‘ Degrees, that particular Inquiry
‘ should

‘ should be made after it, by honest
 ‘ and worthy Persons, our Advice to
 ‘ the Proprietor was, and is still, that
 ‘ he would be pleased to consider of
 ‘ a proper Method of communicating
 ‘ to some few of the principal Mem-
 ‘ bers of the Convocation, submitting
 ‘ it wholly and freely to their Judg-
 ‘ ment, and leaving them to make
 ‘ what Use of it they shall think
 ‘ proper.’ *

If

* “ I remember (says one of our Corres-
 pondents) that when, several Years ago, I had
 some Conversation with the learned Dr. *Water-*
land, upon the Subject of the *Baptismal Office*,
 he freely owned to me, that he supposed the
 Compilers, in the drawing up of this Office,
 had a View to Adults, as well as to Infants :
 And I have observed since, that our Reformers,
 in

If the Contents of this Quotation are not thought a sufficient Reason, or rejected as an impertinent Apology for this Publication, the Reader may

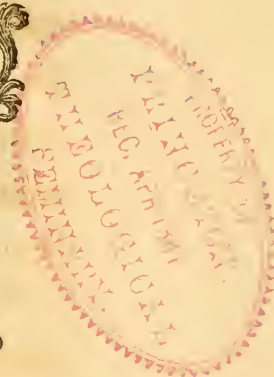
in one of the Rubrics of their first Liturgy, speak of *grown Children* being brought to be baptized, as a Thing usual, and intended by the Church: And, in their Book, entitled, *Reformatio legum ecclesiasticarum*, Tit. de *divinis officiis*, c. 9. give particular Directions for preparing Children for Baptism, which may, in some Measure, corroborate the Observation which that learned Person made to me: To which we may add, that, long before our Reformation, the Council of *Winchester*, in the eleventh Century, ordered that Baptism should be administered only at *Easter* and *Whitsuntide*, unless the Person's Life was in imminent Danger: On which Mr. *Collier*, in his Ch. Hist. Vol. I. page 249, makes this Remark, " That it is probable, if the Acts of the Council were extant, we should find, that none but *adult Persons* are comprehended under the Meaning of this Canon, &c,

may expect more and greater Reasons, such as the Author is ready and willing to produce, for the Satisfaction of any honest and worthy Person, who may call for them with Meekness and Fear, *i. e.* with a sober and candid Spirit, such as the Dignity of the Subject demands, and the Importance of the Inquiry dictates. *Witness my Hand,*

TAUNTON,
Aug. 1. 1759.

RICHARD HARRISON.





NEW

OFFICE of BAPTISM,

FORMED BY THE

Canon of the NEW TESTAMENT.



Proper Sentences.

“**G**OOD and upright is the Lord:
“ therefore will he teach Sinners
“ in the Way. The Meek will
“ he guide in judgment: the
“ Meek will he teach his Way.” Ps. xxv.
8, 9.

B

Who-

“ Whosoever shall be ashamed of me, and
 “ of my words (says Christ the Lord) of
 “ him shall the Son of Man be ashamed,
 “ when he shall come in his own and his
 “ Father’s Glory, and in that of the Holy
 “ Angels.” Luke, ix. 26.

Let us pray,

O Lord, our heavenly Father, the almighty and everliving God, who, from thy heavenly Throne, continually beholdest all the Dwellers upon Earth ; look down, we beseech thee, in great Condescension and Favour, from the Habitation of thy Holiness and Glory, upon thy People who now present ourselves before God in Obedience to thy holy Word ; to call upon thy great Name, and to pay our Homage to thy sacred Majesty ; to offer up our common Supplications and Thanksgivings to the Throne of thy Grace and Mercy, for the Pardon of our Sins, for the Supply of our various Wants, and for the encrease and establishment of our Virtues and Piety ; to
 receive

receive the Instructions of thy holy Word, that are able to make us wise to Salvation, and to perform with Reverence and grateful Devotion those instrumental Duties of Religion which thy Son Jesus Christ has prescribed for the perpetual Use, Improvement, and Happiness of his Disciples and Followers.

Be merciful, O Father, to our past Unrighteousness, and, in the Multitude of thy tender Mercies, forgive all our Sins ; that no presumptuous Acts or Habits of Iniquity may have Dominion over us, to interrupt and spoil our Devotions, or rob us of the Improvement, and Pleasure, of thy acceptable Worshipers.

“ When we contemplate the Heavens, the
 “ Work of thy Fingers, the Moon and the
 “ Stars, which thou hast ordained, What is
 “ Man, O Lord, that thou art mindful of
 “ him,” or the degenerate Sons of Men, that
 we should attempt the Praises of the Most

High, who art worshipped by Angels, and in whose Sight the Heavens themselves are not clean. “ But, though Heaven is God’s
 “ Throne, and the Earth his Footstool, the
 “ Lord is nigh unto all who call upon him
 “ in Sincerity ; he will fulfill the Desires of
 “ them who fear him ; he also will hear the
 “ Cry” of the Penitent, and “ will save them.”

With warm and fervent Gratitude, we give Thanks to the God and Father of our Lord Jesus Christ, who art reconciling the World unto thyself, not imputing to Men their forsaken Sins ; in whose Name we are indulged with free Access to the Throne of Grace and Mercy, in full Assurance that
 “ God, who spared not his own beloved
 “ Son, but freely gave him for us all, will,
 “ with him, also give us all Things.”

May this rich and glorious Privilege, which we thy guilty Creatures enjoy, of addressing our reconciled Father, in the Name of thy Son Jesus Christ, be neglected

ed by none of thy Servants, nor prove in vain for Want of those pious and good Dispositions with which it becomes us to bow down ourselves before the Lord our Maker: that all our future Devotions, both publick and private, may be performed so as to be acceptable in thy Sight, and help us on continually in our Way and Meetness for the Employments, and Felicity, of our Father's Kingdom in Heaven.

O holy and omniscient God, to whom all Hearts are open, all Desires known, and from whom no Secrets are hid; may we thy Servants be effectually preserved from all Indifference and Formality in Religion, and, more especially from the Insolence and fatal Presumptions of Hypocrisy, having our Minds duly possessed with a Sense of the infinite Majesty and Goodness of the God we worship, and the great Importance of these our religious Assemblies.

With Faith and Sincerity may we now make our Addreffes to a Being of infinite Wisdom and almighty Power, the Former and Judge of our Hearts, who cannot be deceived, and will not be mocked, and to whom the Pretences of Hypocrites are Abomination.

Evermore may we esteem it our chief Privilege and Felicity to hold Communion with our heavenly Father, and almighty Friend; and experiencing the growing Improvement and Consolations of devout Worshippers, may we persist in the Performance of every known Duty of christian Piety to the End of our Lives, and, in Opposition to every Difficulty or Temptation that can assault us, for Christ's Sake, and the Testimony and Hope of a good Conscience; being "stedfast, immoveable, " and always abounding in the Work of " the Lord, knowing that our Labour shall " not be in vain in the Lord."

To

To thee, the great Object of Religion, and bountiful Rewarder of all who diligently seek thee, we particularly recommend the pious Disposition of thy Servant, who, at this Time, presents himself voluntarily before God in this christian Assembly, to perform the Duty, and to receive the Privileges of Baptism, according to the Institution, and in Obedience to the Command of thy Son Jesus Christ our Lord. Prosper, we beseech thee, (with the Blessing that always attends the Upright) the Word of Exhortation which may now be propounded, agreeable to the sacred Scripture, that it may be effectual to establish the Faith, Penitence, and good Resolutions of thy Servant; and to assist him in the Exercise of every Grace requisite for making and performing this sacred Vow of the christian Religion, and persisting to verify his christian Profession by adorning it with "a Conversation becoming the Gospel;" may he find it the "Power of God

“ to his eternal Salvation, and not the Sa-
 “ vour of Death, or Occasion of his forer
 “ Condemnation.”

May it be the growing Improvement and
 Satisfaction of all Believers, to walk in
 every Ordinance and Command of our
 Lord blameless, according to their Ability
 and respective Conviction of their Duty and
 best Interest: Hereby may we “ approve
 “ ourselves Fellow Citizens of the Saints, and
 “ the Household of God, who are built upon
 “ the Foundation of the Apostles and Pro-
 “ phets, Jesus Christ himself being the chief
 “ Corner-stone ; in whom all the Building,
 “ fitly framed together, groweth unto an
 “ holy Temple in the Lord ; till finally we
 “ shall all come in Unity of Spirit, by the
 “ Bond of Peace, and in Righteousness of
 “ Life, to the general Assembly and Church
 “ of the First-born, whose Names are writ-
 “ ten in Heaven ; to an innumerable Com-
 “ pany of Angels, and of the Spirits of
 “ just Men, made perfect, to Jesus the
 “ Media-

“ Mediator of the new Covenant, and to God
“ himself, the Father and Judge of all ; in
“ whose presence is Fulness of Joy, and at
“ whose Right-hand are Pleasures for ever
“ more ;” all which we humbly ask of thee
for thy Mercies Sake, O God, in Jesus
Christ our Lord, in whose Words, we are
encouraged to pray : Our Father, &c.



LESSONS



Proper P S A L M S and L E S S O N S.

II. *Pſ.* xxvi. *Pſ.* cxviii from the 21 verſe to
the End. I. *Pet.* iii. ver. 8, to the End.
Acts viii. Chapter throughout.



S E C T. I.

Exhortation to the Perſon to be baptized.

IN preſenting yourſelf before God, and
theſe Witneſſes and Members of his
Church, to be baptized in the Name of his
Son Jeſus Chriſt, and into the holy Pro-
feſſion of his Goſpel, we preſume in Cha-
rity, and have good Cauſe to believe, you
are determined, by the clear and ſtrong
Senſe of your Duty, and with ſuch Views
and Diſpoſitions as your own Conſcience
approves;

approves ; such as are acceptable to God, and, through his Blessing upon your faithful Circumspection and Diligence in the Christian Calling, will terminate in the best Improvement, and Happiness of your Soul.

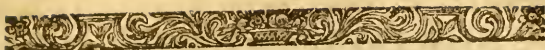
You know, and are seriously to remember on this Occasion, that whatever Profession of Religion you make, but especially in using that sacred Rite, which, for this Purpose, the Wisdom of the Christian Lawgiver has appointed, you will incur the Guilt of prophaning it, and become chargeable with doing, what must needs be displeasing, and highly offensive to the all-wise and holy Being, who cannot be deceived, and will not be mocked ; if herein you are determined, by any Regard to your Worldly Interest, or Reputation, more than by your reverent Affection to the Mind and Will of God, made known to us by his Son Jesus Christ our Lord, or without your earnest Desire, and Resolution, of obtaining the Benefits, and Blessings, of your
Christian

Christian Profession, by adorning it with a Temper and Behaviour becoming the Gospel.

What therefore we propound to your previous Consideration, before we administer to you the Rite of Baptism, is charitably meant to assist your Recollection, and establish your Judgment of the Authority, and Design, of this divine Institution, and to declare the Qualifications, and Benefits, of its wise and worthy Observers; that, finding yourself possessed of these Scripture-qualifications, you may be warrantably encouraged to expect from it, all the great Privileges, and Improvements, that are in the Word of God, annexed to the present, and continued Integrity, of your Christian Profession, and Character.



SECT.



S E C T. II.

The Ground, and Authority, of Christ's Institution of Baptism.

THE God and Father of our Lord Jesus Christ, having “loosed the Bands” of Death, and raised him up on the third “Day, (according to the Prediction of “the Spirit of Holiness) whereby he was declared the Son of God, with Power.” Jesus came, and spake to his Disciples, saying, All Power is given unto me in Heaven and in Earth: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Matth. xxviii. 18, 19.

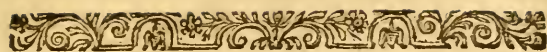
So that the Authority enforcing this Ordinance of Baptism, is no other, than that of the one-only-supreme, self-existent, and
eternal

eternal God, given to his Son Jesus Christ, and deputed by him to his chosen Apostles. For He who receiveth you (says Christ) receiveth me ; and he who receiveth me, receiveth him who sent me. Matth. x. 40.

For the better Comprehension of the Signification, and Use, of the Commission of our Lord to his Apostles, expressly grounded (as you see) on that universal Power (or Authority) the Son of God affirms himself to have received from the Father immediately upon his Resurrection, two Things are previously to be considered, *viz.* What we are taught to understand in general, by being baptized into the Name of a Person ; and what in particular, by Baptism into the Name of the Father, and of the Son, and of the Holy Ghost ?



SECT.



S E C T. III.

What the Scriptures in general teach us to understand by Baptism into the Name of a Person?

BY being baptized into the Name of a Person, what less can be meant or understood, than that the Person so baptized has been instructed in the Doctrine, and owns the Authority, of some Teacher and Publisher of Religion, whose Disciple, and the Follower of whose Doctrine, the baptized Person thereby solemnly professeth himself to be? (See Dr. Clark's Sermons on Baptism, Vol. 4. Oct.) This important Signification, and Use of Baptism, appears in the Case of all who by the Preaching of John Baptist were prevailed upon to avow their Duty and Resolution to repent
and

and amend their Lives, through a firm Belief of the Promise given them of the Messiah then speedily to appear, who, convinced of the Truth of John's Assertion, (that for this Cause, and to this End, God had sent him to baptize with Water) were accordingly baptized (as it is written) into John's Baptism, Acts xix. 3. And were called the Disciples of John, Matth. ix. 14.

In like Manner, and for the same manifest Reason, they who afterwards were converted to the Belief and Profession of Christianity by the Preaching and Miracles of Jesus and his Apostles, were baptized into the Name of the Father, and of the Son, and of the Holy Ghost. By this Action, they declared the solemn Profession they were required to make, of their believing the whole Doctrine, and of their Duty and Resolution to obey all the Precepts of that Religion which God, the Father Almighty, had revealed and taught by his Son Jesus Christ, and confirmed by the
miraculous

miraculous Testimony and Demonstrations of the Holy Ghost, which being the very Thing as (briefly, and in other Words) professing themselves Christians, or Disciples of Christ; they are elsewhere spoken of (in a general and less distinct Manner of Expression) as having “ been baptized in the Name of the Lord Jesus,” Acts viii. 16. or “ in the Name of Jesus Christ, for the Remission of Sins,” Acts ii. 38.

St. *Paul's* Declaration to the Church in *Galatia* gives this View of the Nature and Design of Baptism, Gal. iii. 27. “ For as many of you as have been baptized into Christ have put on Christ;” wherein is evidently expressed the Manner of their Profession, and that they had avowed themselves Disciples of Christ, by being baptized in his Name.

C

These

These Considerations we trust have made the true Import and Signification of being baptized into the Name of a Person, both obvious and useful to your Understanding; as more particularly, what the Nature and Duty of that holy Profession is, you are this Day about to make, and which the Wisdom of the Christian Lawgiver commands all the Believers of his Gospel to take upon themselves more solemnly, by this significant and divine Rite.



SECT.



S E C T. IV.

*What we are to understand by Baptism into
the Name of the Father, Son, and Holy
Ghost.*

BY your Baptism into the Name of the Father, you declare yourself the Creature and Subject of the one self-existent, eternal, and most high God, the Father, and supreme Head of all the Families in Heaven and in Earth ; to whom the utmost Affection and Obedience of his rational Offspring are naturally and indispensably due.

Whom Christians more particularly confess by this Act and Duty of our Religion to be the God and Father of our Lord Jesus Christ ; being commanded by him to

C 2 consecrate

consecrate Themselves (as Christ himself also did by his personal Baptism) to the reasonable and most honourable Service of the one absolute Creator and Lord of the Universe, by their voluntary and solemn Baptism into the most venerable Name “ of his Father and our Father, of his God and our God.” John xx. 17.

To be baptized into the Name of the Son, supposes your previous Conviction, and that, by this holy Rite, you solemnly express your Belief, that Christ does verily possess all the great Characters, and will hereafter fully execute every important Office ascribed to him in the Scriptures of Truth.

Particularly, that with your Mind seriously engaged in this Solemnity of his own Institution, you acknowledge the Relation subsisting between you and him, in any of these important Characters you find to be in the New Testament ascribed to him; viz.
That

That he is your Saviour and Lord, your Mediator and Lawgiver, the only authoritative Revealer of the Will of God to you in the present Time, and ordained by the Wisdom of his heavenly Father to be your righteous Judge and Rewarder at the last Day.

By this Vow of your Baptism, you bind yourself to be his Disciple and Follower, who are to receive from him the Doctrine of true Religion ; to look upon him as the Way, the Truth, and the Life ; to adhere stedfastly to what he has taught, and to practise carefully whatever he has commanded you in his Gospel.

Finally, to be baptized into the Name of the Holy Ghost, manifestly supposeth your Belief, and demands of the Person so baptized his solemn Acknowledgment of the Existence of this holy Spirit of God, and of the several important Offices you can find plainly ascribed to the Holy Ghost

in the sacred Record of infallible Truth,
viz.

That this divine Spirit of Grace and Truth was inspired miraculously and immediately into the Minds of the holy Prophets and Apostles, for the sufficient Instruction and perpetual Benefit of all Christians, to the End of the World. And by Baptism in his Name, you enter yourself into a more solemn Engagement; That you will duly consult and follow the Instructions of this Holy Spirit, as they are now tendered and laid before you in the New Testament of Jesus Christ, so far as you are, or shall be capable to understand and obey this his written Gospel, by your constant, religious Use of the best Means wherewith the good Providence of Heaven may supply you for this most desirable and salutary Purpose.

These several Obligations and Duties every Believer of the Christian Doctrine is
required

required to inforce upon his Mind more effectually, and with deeper Solemnity, by the Vow of his Christian Baptism into the Name of the Father, and of the Son, and of the Holy Ghost.





S E C T. V.

The moral Use and Influence of Baptism.

VIEWED in this Light, it must needs appear to your Understanding and Conscience, that your Profession of the Name of Christ, and being baptized into his Religion, is nothing, nay, worse than nothing, without being solicitous to know what his Doctrine truly is, and careful to obey those excellent Laws which the Son of God has both prescribed and exemplified to us.

Wherefore let no Man vainly imagine that his Title to the Blessings promised in the Gospel depends upon his bearing the Name of a Christian, without his being in-

influenced by his voluntary Engagements in Baptism, and frequent Recollections of them, to be in Reality what his holy Character and Profession denote, viz. a Practiser of universal Righteousness, Meekness, and Charity.

This is the great Influence and End of the whole Gospel, which, in all its several Parts, claims the Character of a Doctrine according to Godliness.

And as “Faith without Works is dead, so
 “Baptism without the Answer of a good
 “Conscience” is affirmed by the Apostle *Peter* to be “no more than the washing away
 “of the Filth of the Flesh.” 1 Pet. iii. 21.

Certainly whoever is baptized into the Name of Christ, and the holy Profession of his Gospel, must conform himself to the express Laws and Example of his avowed Lord and Master, otherwise his Baptism is vain, and his Profession no better

ter than a solemn Trifle and odious Hypocrisy.

He who is baptized must put off, concerning his former Conversation, the old Man (in whatever Respect it has been faulty or wicked) and be renewed in the Spirit of his Mind ; and his more immediate Character and Duty is, to put on and continue to shine in the habitual Ornaments of the new Man, which, after the Image of God, is created in Righteousness and true Holiness.



SECT.



S E C T. VI.

Qualifications demanded in Scripture of all Persons to whom Christian Baptism may be lawfully, and ought in justice, to be administered.

THE Qualifications declared by Christ and his Apostles, as previously necessary and sufficient for the due and profitable Performance of this Christian Duty, are Faith and Repentance; both which (we believe on good Grounds) you happily experience on this Occasion, with clear Evidence and Satisfaction.

Our Lord's Commission to his Apostles was to *teach* the People of all Nations, whom he sent them to baptize, concluding
with

with this solemn Injunction, “teaching them
 “ to observe all Things whatsoever I have
 “ commanded you,” and enforcing his Pre-
 cept with this Sentence of Encouragement,
 and unspeakable Terror to those respectively
 who on good Principles should obey, or
 from bad Motives reject, the divine Testi-
 mony and Ministry of his Apostles.

“ He who believeth and is baptized shall
 “ be saved ; but he who believeth not shall
 “ be damned. Matth. xxviii. 19, 20. Mark,
 “ xvi. 16.

Wherein is plainly implied, that Christi-
 ans must be taught, in order to their Con-
 viction, and convinced in order to their
 Baptism; and that the express Mind and
 Will of Christ himself is, that none should
 be esteemed or treated as fit Subjects of his
 Baptism, who, at the same Time, were
 incapable of Christian Instruction.

More-

Moreover, from the Authority of these Declarations, you are to be reminded above all things, that the holy Faith you are about to profess, by the solemn Rite of your Christian Baptism, must not only enlighten your Understanding, but warm your Affections, so as to influence your Temper and practice of Holiness, before it can have any Efficacy towards commending you to God, or to purify and save your Soul.

A speculative Faith, producing no practical Influence, is dead, nor can it entitle you to the Character and Recompence of a worthy Christian, but, as you cultivate it, and suffer this good Root to animate and bring forth the proper Effects of Repentance and Reformation in your heavenly Temper, and god-like Conduct. Even those heinous Sinners, who had imbrued their Hands in the innocent Blood of Jesus, when convinced, and pricked at their Hearts, and crying out to *Peter*, and the rest of the
Apostles,

Apostles, “ Men and Brethren what shall
 “ we do to be saved ?” were, on this their
 earnest Request, exhorted to *repent* and be
 baptized ; “ then they, who gladly received
 “ this Word of Exhortation, were baptized ;
 “ and the same Day were added unto them
 “ three thousand souls who were saved,”
 viz. by their Faith, Baptism, and Repen-
 tance. Acts ii. from 37 to 42.

To the same Effect are the Words of
Ananias to *Saul*, whose Mind had been
 stained with the barbarous Sin of Persecu-
 tion ; “ And now why tarriest thou ? arise
 “ and be baptized, and wash away thy Sins,
 “ calling on the Name of the Lord.” Acts
 xxii. 16.

By these Expressions this Messenger of
 God never design'd, or can be rationally
 understood to mean, that the Action of
 putting *Saul's* Body under the Water would
 be of itself sufficient to wash away the
 Guilt with which his Mind had been defiled,
 and

and was chargeable. But his former Sins, how great or many soever, would yet be all washed away in the Water of Baptism, so far only as this Ordinance of Christ became an effectual Means of awakening his Repentance, and was accompanied with that hearty Reformation, to which is expressly annexed in holy Scripture, the Promise and Hope of God's Pardon: A Qualification! always necessary and requisite to render this Gospel-institution, to every true Penitent, the Baptism of Repentance and Remission of his Sins in the Name, or by the Authority of the Lord Jesus."

Finally, when the Treasurer of the Queen of the *Ethiopians*, being first convinced of the Authority of Jesus Christ, and the consequent Obligation of all his Institutions, had expressed his Desire to receive Christian Baptism at the Hands of *Philip*, this Minister of Christ defers his Request, as what could not be fitly or lawfully granted before he had a satisfactory Answer to this important Demand; "If thou believest
with

“ with all thy Heart, thou mayest ?”- Acts
viii. 37.

Now, the Heart of Man expresseth the Seat of his Affections ; and, as the Picture or Shadow of a Man is not the Man himself, nor a dead Corpse the Person whose Body only it has been ; so likewise your hearty Belief that Jesus Christ is the Son of God, is not your bare Assent to the Authority of his Gospel, or verbal Confession of it only, but such a warm and strong Conviction of the Understanding as suitably determines the Will, and thereby governs a Man's Temper and Actions, shewing forth itself, in all the Correspondent Fruits of true Piety and Virtue, so as to cause you to shine in the habitual and substantial Ornaments of the christian Temper, that are *through Jesus Christ to the Praise and Glory of God*. You are therefore required not only to believe and profess, but moreover to obey the Authority of the Son of God, *by walking in all the Ordinances*
and

and Commands of your Lord blameless, and by maintaining “a Conversation becoming “the Gospel,” before you can receive the Blessings and Benefits of this evangelical Institution.



D

SECT.



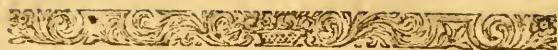
S E C T. VII.

The Justification of the Minister of Baptism.

UPON the whole, being satisfied that upon Inquiry, and in your Conscience, you verily believe that Jesus Christ is the Son of God, and his Gospel is consequently the Will of your heavenly Father revealed by him: That, in Reverence to the Authority of his Institution, you now offer yourself to be baptized, acknowledging *him* for your Lord and Lawgiver in Matters of Religion, resolved, with the divine Concurrence, that is promised, and always given, to the Upright, to conform your Temper and Life to the excellent Precepts and Pattern of Christ: That you truly believe and rejoice in Hope of obtaining the christian Promises; and now receive
the

the Baptism expressly appointed “ for Repentance and Remission of Sins,” with deep Humility, and Shame for your past Follies and Crimes ; and with your deliberate and chearful Purpose, to watch and pray that you enter not into Temptation ; I am warranted, by the Direction of God’s own Word, to esteem you a true Christian, as this Day you solemnly declare yourself to be, with Understanding, Knowledge, and Choice, and, by the holy Rite and Vow of your christian Baptism, which, at your Request, I now chearfully proceed to administer.





S E C T. VIII. ,

The Vow of the Person to be baptized.

“ **T**HE Word of Faith which we
“ preach is this,” (says the Apostle
St. Paul) Rom. x. 9, 10, 11.

“ That, if thou shalt confesse with thy
“ Mouth the Lord Jesus, and shalt believe
“ in thy Heart that God has raised him from
“ the dead, thou shalt be saved.

“ For with the Heart Man believeth
“ unto Righteousness, and with the Mouth
“ Confession is made unto Salvation.”

For the Scripture saith, “ Whosoever
“ believeth on him shall not be ashamed.”

N. N.

N. N. *Standing, or on his Knees, answers in the Affirmative the following Interrogatories.*

Minister.

Will you declare, in the Church and Presence of God, who cannot be deceived, and will not be mocked, That you believe, with all your Heart, that Jesus Christ is the Son of God ?

N. N. I believe with all my Heart that Jesus Christ is the Son of God.

Minister.

Is it your affectionate Reverence for the Authority and Institution of Jesus Christ that induces you, at this Time, to offer yourself to be baptized into the Profession of his holy Name and Religion ?

N. N. Yes.

D 3

Minister.

Minister.

Are you resolved to renounce every known and presumptuous Sin ; to obey the Precepts, and follow the Example of your Lord and Saviour Jesus Christ, and, in humble Dependance on God, to adorn the Profession of Christianity you this Day put on, by maintaining, to the End of your Life, “ a Conversation becoming the Gospel ?”

N. N. Yes.

In consequence of this voluntary, public, and solemn Profession of your christian Faith, Penitence, and holy Resolutions, it is become my Duty to put your Body under Water, and to raise it again, in Token of your declared “ Faith in the Burial and “ Resurrection of Jesus Christ, and of your “ Duty and Determination, as his professed “ Disciple, to die unto Sin, and to walk “ in Newness of Life.”

SECT.



S E C T. IX.

*Hymn before the Administration of Baptism,
collected from the Version of Psalms by Dr.
Watts.*

I.

TH O U art my Portion, O my God,
Soon as I know thy Way,
My Heart makes Haste t'obey thy Word,
And suffers no Delay.

II.

My Heart was fashioned by thy Hand,
My Service is thy Due;
O may thy Servant understand,
The Duty he must do.

III.

If God to me his Statutes shew,
And heavenly Truth impart,
His Work for ever I'll pursue,
His Law shall Rule my Heart.

IV.

I chuse the Path of heavenly Truth,
And glory in my Choice,
Not all the Riches of the Earth,
Could make me so rejoice.

V.

The Testimonies of thy Grace
I set before my Eyes,
Thence I derive my daily Strength,
And there my Comfort lies.

VI.

Thou hast inclin'd this Heart of mine,
Thy Statutes to fulfil;
And thus, till mortal Life shall end,
Will I perform thy Will.

SECT.



S E C T. X.

The Prayer before Baptism.

O Eternal, immortal, and invifible Jehovah, whose Majesty no Thought can comprehend, and whose Glory no Eye can behold ; from everlasting to everlasting thou art God, who haft an unalienable Right, and an absolute Dominion over all thy Creatures.

We praise thee, O God, we acknowledge thee to be the Lord ; of whom we and all Things are, as our Creator ; through whom we and all Things continue, as our Preserver ; to whom all that we are is to be afcribed ; and whatever we can do conformable to thy Will, and in Obedience to thy holy Commands, is our reasonable
Duty,

Duty, and will be our unspeakable and everlasting Gain.

The Service of thee, our God, is perfect Freedom, thy Precepts guard us from Destruction, and all thy Laws are no less the Means of our Perfection, than the Proof of our Obedience.

To thee, the gracious Father of the Spirits of all Flesh, we return our most humble and hearty Thanks for the Dignity and Excellence of our heaven-born Minds, which were made in the Similitude of God, but a little lower than the Angels, and are designed for the Perfection of Intelligence, and the Blessedness of Immortality.

Our Souls magnify the Lord, and our Spirits rejoice in God our Saviour, by whose Wisdom, Power, and Goodness, we are made capable of the large Improvements, the virtuous Pleasures, and the glorious Prospects of Religion, being sent into the
present

present World as Probationers for Glory, Honour, and Immortality, that “ by doing
 “ Justice, by loving Mercy, and by walk-
 “ ing humbly before thee, our God,” we
 may keep our Consciences void of Of-
 fence, and be trained up for “ the glorious
 “ Fellowship of Angels, and of the Spi-
 “ rits of just Men made perfect.”

With Hearts warm with Grati-
 tude, we, thy reasonable Creatures, ac-
 knowledge the indispensable Obligations
 of Religion : “ The Lord is our Judge,
 “ the Lord is our Lawgiver, the Lord
 “ is our King, who has created Man
 “ for his Glory, and formed us for him-
 “ self ; and that we should shew forth his
 “ Praise.”

We magnify and adore thee, O thou
 greatest and best of Beings, who art pos-
 sessed of all possible Perfection ; and desire,
 with all due Veneration and Gratitude, to
 consecrate ourselves to the Service of God,
 our

our heavenly Father, who art able, and ever disposed to communicate the Effects of thy rich Goodness to us thy Creatures ; and to assist, and reward, all our pious and faithful Endeavours, to live to the Honour of thy great Name, by doing Good to our Fellow-creatures, as we have Opportunity and Ability ; and by advancing continually the Integrity, Improvement, and Happiness, of our precious and immortal Souls.

For all thy fatherly Regards to our spiritual and eternal Interests, we most sincerely praise thee, rejoicing in the various and rich Provisions of thy Grace, to influence the Reformation, Purity, and Happiness, of our rational and immortal Spirits.

We adore, with Thanksgivings, thy Long-Suffering, and tender Mercies, to the superstitious Jews, and idolatrous Gentiles, who, when they had departed from thy Ways, to their own evil Inventions, didst not then forsake thy degenerate Creatures,
but

but wast pleased to appoint a new Dispensation of Wisdom and Grace, to recover them “ from Darkneſs to Light, and from
 “ the Power of Satan unto God, that they
 “ might obtain Remiſſion of Sins, and
 “ Inheritance among them who are ſancti-
 “ fied through Faith in Jeſus Chriſt.

“ Who, for us Men, and our Salvation,
 “ came down from Heaven that he might
 “ bring Life and Immortality to Light;” to
 inſtruct us in his heavenly Doctrine; to
 aſſiſt us with his holy Inſtitutions; to com-
 mand us by the Authority of his excellent
 Precepts; to engage our Imitation of his
 moſt beneficent and amiable Example,
 and to animate our effectual Purſuit of Glo-
 ry, Honour, and Immortality, by the ex-
 ceeding great and precious Promiſes of his
 Goſpel.

We rejoice in thy good Providence, and
 triumph in thy Grace, O heavenly Father,
 “ who haſt called us to Glory and Virtue,”
 by

by the Knowledge and Profession of this excellent and divine Gospel, which supplies us with the best Means of Religion; and tenders to the Faith and Acceptance of all its Professors, the noblest Hope and Assurance of Salvation and eternal Life, upon the reasonable and gracious Terms of the christian Covenant, ratified by the precious Blood, and well-attested Resurrection, of the most beloved Son of God, our once crucified, but now risen and exalted Redeemer, who lives and reigns at thy Right-hand, and is able to save for ever all those who come unto God through him.

May the Grace of our Lord Jesus Christ, and the Love of God, that passeth all Understanding, effectually determine all thy People here present, to attend duly to the abundant Evidence we have of the Truth, and Excellence, of this last and best Dispensation of thy Will to Mankind; that we may believe it heartily, obey it sincerely, and shew forth the proper Fruits thereof, by a
truly

truly christian Temper, and in the persevering Course of our Lives.

May we all find the highest Improvement and Satisfaction, “ by walking in all
 “ the Ordinances and Commands of our
 “ Lord blameless,” till, under the Protection, and by the gracious Concurrence of our heavenly Father, we shall obtain the
 “ End of our Faith and patient Continuance
 “ in well-doing, even the Salvation of our
 “ Souls.”

Father of Mercies, who art nigh unto all who call upon thee in Sincerity, and whose Assistance and Favour always attend the Upright.

Accept, we beseech thee, the pious Disposition with which thy Servant is now devoting himself to the serious Profession of Christianity, and Observance of its Laws, in the Way which thou, O God, hast prescribed by the Institution of Christ, our great Lord and Master; who with Reve-
 rence

rence and affectionate Submission to his Authority, is about to be baptized in Water, in Token of his cordial “ Faith in the “ Burial and Resurrection of Jesus Christ,” and to express his Duty and Resolution (as his Disciple) “ to die unto Sin, and to “ walk in Newness of Life.”

O holy and omniscient God, the Former and Judge of our Hearts, who “ hast “ pleasure in Uprightness, and lovest “ Truth in the inward Parts;” to thy most holy and unerring Inspection, this thy Servant does now solemnly appeal for the Sincerity of his Faith, Penitence, and pious Resolution. May the Grace of our Lord Jesus Christ, and the Love of God the Father, be with him, according to his present Integrity, and future Stedfastness in that holy Profession of the christian Religion thy Servant this Day voluntarily takes upon himself, by the Sanction and Vow of his Baptism: And so prosper, we beseech thee, this his pious Undertaking, and his
serious

serious Recollections of it from Time to Time, that, by its lasting Impressions, it may be happily effectual, through thy Blessing, and most gracious Acceptance, “ to keep him in the Faith, grounded and “ settled, and not moved away,” by any Allurement or Terrors of this evil World; from the glorious “ Hope of the Gospel;” but preserving himself “ blameless and “ harmless, as a Son of God, without Re- “ buke, in the Midst of a crooked and “ perverse Generation,” may his “ Light “ so shine forth in the World, that others, “ seeing his good Works, may glorify our “ heavenly Father.”

Henceforth may he persist “ to walk “ worthy of his Lord in all Things that “ are well-pleasing in his Sight, being fruit- “ ful in every good Word and Work,” adorning his christian Profession by “ a “ Behaviour becoming the Gospel,” and by serving God and his Generation with Diligence and Probity; may he be always
E ready

ready to meet his Judge in Peace and with Acceptance.

HAVING worthily “ confessed Christ before Men,” may this thy Servant “ be acknowledged before his Father and holy Angels,” when, in the end of the World, the Lord Jesus shall return in Majesty and Grace “ to reward his Saints, and to be admired of all who believe,” Then may he be for ever with the Lord “ behold and enjoy his Glory : whom not seeing we love, and in whom, though now we see him not, yet believing, may all here” present “ rejoice with Joy unspeakable, and “ full of Glory ;” which we humbly ask and hope to receive through Jesus Christ our Lord ; for whom, and for all the rich Privileges, and immense Hopes of his glorious Gospel, of his powerful and gracious Mediation, we ascribe unto thee, O holy Father, all Honour and Glory, Thanksgiving and Praise, now and evermore, *Amen.*

SECT.



S E C T. XI.

The Administration.

N. B. *The Minister, together with the Person to be baptized, being about to go down into the Water, the following Recollection may be fitly used.*

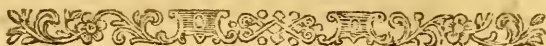
Minister.

Do you persist in your good and pious Resolution of being buried in Water, in Token of your firm Belief in the Burial and Resurrection of Jesus Christ; and of your Duty and full Purpose of Heart, as his Disciple, to die unto Sin, and to walk in Newness of Life?

N. N. Yes.

Minister.

In the Name of the Father, and of the Son, and of the Holy Ghost, I baptize thee.



S E C T. XII.

The Thanksgiving Hymn after Baptism, collected, with Alterations, from the Version of the Psalms by Dr. Watts.

I.

WHAT shall I render to my God,
For all his Kindness shewn,
My Feet shall visit thine Abode,
My Songs address thy Throne.

II.

Among the Saints that fill thine House,
My Off'rings shall be paid,
There shall my Zeal perform the Vows,
My Soul rejoicing made.

III.

Bless'd are the Men who keep thy Word,
And practise thy Commands,
With their whole Heart they seek the Lord,
And serve him with their Hands.

Great

IV.

Great is their Peace who love thy Law,
How firm their Souls abide,
Nor can a bold Temptation draw
Their steady Feet aside.

V.

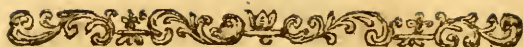
Then shall my Heart have inward Joy,
And keep my Face from Shame,
When all thy Statutes I obey,
And honour all thy Name.

VI.

Now I am thine, for ever thine,
Nor shall my Purpose move.
Thy Hands have loos'd the Bands of Sin,
And bound me with thy Love.

VII.

Here, in thy Courts, I leave my Vow,
And thy rich Grace record,
Witness ye Saints, who hear me now,
If I forsake the Lord.



S E C T. XIII.

The Prayer after Baptism.

“ **I** T is good for us to give Thanks unto
 “ the Lord, and to shew forth thy
 “ Praises, O thou most High : whoso of-
 “ fereth Praise, glorifieth thee ; and to him
 “ who orders his Conversation aright, our
 “ God will shew his Salvation.”

Accept, we beseech thee, our most humble and hearty Thanks for all the Effects and Manifestations of thy fatherly Care, and loving Kindness unto us, and to all Men.

We bless thee for our Creation, and Preservation, and for all the Comforts of this Life, but, above all, for thy inestimable Love in the Redemption of the World, through our Lord and Saviour Jesus Christ ; for the best Means of Religion, and the noblest Hope of Glory we derive from the glad Tydings of his Gospel, which “ gives
 “ Knowledge

“ Knowledge of Salvation to his People,
 “ by the Remission of their Sins, through
 “ the tender Mercies of our God, whereby
 “ the Day-spring from on high has visited
 “ us, to give Light to them who sit in Dark-
 “ nefs and in the Shadow of Death, to
 “ guide our Feet into the Way of Peace.”

We praise thee for that wonderful Incar-
 nation whereby the “ Word was made
 “ Flesh, and conversed with Men; who be-
 “ held his Glory, as the Glory of the only
 “ begotten Son of God, full of Grace and
 “ Truth.”

We praise thee, O Father, for his holy
 and unblameable Life, “ who did no Sin,
 “ and in whom there was no Guile.” And
 for the Excellence and Encouragement of
 his most benevolent Example, “ who went
 “ about” continually “ doing Good” to
 Mens Souls and Bodies.

We thank thee, O God, for the pure
 and heavenly Doctrines Jesus preached; and
 for the numerous and beneficent Miracles

he publickly wrought in Confirmation of the Authority of his divine Mission; which mighty Works no Man could do, “ had not “ the Father been with him.”

For all thy Son Jesus Christ has done, and taught, and suffered, in order to reconcile our Souls unto God, and guide us in the sure and best Way to Heaven, we most sincerely praise thee; rejoicing in the blessed Fruits of our Saviour’s voluntary Obedience unto Death; which demonstrates, to our Faith and Satisfaction, the admirable Integrity of his divine Character and Doctrine; and exhibits to all his Followers the best and most encouraging Pattern of Resignation to the Will of our heavenly Father, and of patient Suffering for Righteousness Sake; and that, with his own most innocent and precious Blood, he has sealed the gracious Terms of the Christian Covenant of Repentance and Remission of Sins, the Acceptance of our heavenly Father, and of all the exceeding great and precious Promises of his Gospel.

We thank thee, O Father, Lord of Heaven and Earth, “ who didst not suffer thy
“ holy

“ holy One to see Corruption, but hast
 “ raised him from the Grave on the third
 “ Day, according to the Scriptures, and
 “ set him at thy own Right-hand, in hea-
 “ venly Places, far above all Principalities
 “ and Powers, and Might and Dominion;
 “ and hast put all Things under his Feet,
 “ and given him to be Head over all
 “ Things unto his Church.

Glory be to thee, O God, for the Pro-
 mise and Hope of Christ's second Coming,
 and for the abundant Means and Encou-
 ragement we have to prepare our Minds to
 meet in Peace, and with Acceptance, “ the
 “ Man whom thou hast ordained to judge
 “ the World in Righteousness, whereof
 “ thou hast given Assurance unto all Men,
 “ by raising him from the Dead :” That
 all his faithful Disciples are fully assured by
 the Promise and Pattern of our once cru-
 cified, but now risen Redeemer, that he
 will “ raise the Bodies of his Saints at the
 “ Last-Day, and fashion them like to his
 “ own glorified Body, by the mighty Power
 “ whereby

“ whereby he is able to subdue all Things
 “ unto himself.

“ Glory to God in the highest, that there
 “ is such Peace upon Earth, and good Will
 “ to Men, manifested in the Word, and
 “ glad Tydings of Salvation; which at first
 “ began to be spoken by our Lord, and
 “ was afterwards confirmed unto us by the
 “ Ministry of his Apostles ; God also bear-
 “ ing them witness, by Signs and Wonders,
 “ and with diverse Gifts and Miracles of
 “ the holy Ghost.

We celebrate thy Love, O heavenly Fa-
 ther, who, for us Men, and our Salvation,
 “ spared not thy most beloved Son, but
 “ freely delivered him up for us all.” And
 we own with Gratitude our unspeakable
 Obligations to the Grace of our Lord Jesus
 Christ, the great Saviour and Lover of Souls,
 who, though “ he was rich, for our Sakes
 “ became poor, that we, through his Po-
 “ verty, might be rich :” Who, being in
 the “ Form of God, took upon himself
 “ the Form of a Servant, and being found
 “ in

“ in fashion as a Man, he humbled him-
 “ self, and became obedient unto Death,
 “ even the Death of the Cross ;” that he
 might be unto us the infallible Teacher,
 and brightest Example of Righteousness ;
 who died for our Sins, and rose again for
 the Justification of our Hopes ; who was
 dead, but is alive ; and “ liveth at thy
 “ Right-hand, being able to save for ever
 “ all those who come unto God through
 “ him.

“ Being risen with Christ,” by Faith and
 “ Hope, may we his Disciples “ set our
 “ Affections on Things above, and not on
 “ Things on the Earth, having our Conver-
 “ sation in Heaven, from whence we
 “ look for the Saviour, who will change
 “ our vile Bodies, and raise them glorious
 “ and incorruptible, that we may be ever
 “ with our Lord, to behold and enjoy his
 “ Glory.

God forbid that any of us who partake
 of the rich Grace of Christianity, should
 “ receive it in vain, by turning it into Li-
 “ centiousness :

" centiousness: Being raised to Heaven
 by our christian Privileges, may we all take
 Heed lest we sink ourselves into so much
 the deeper Condemnation, for Want of a
 due and thankful Improvement of them.
 As now we see the Light that is come into
 the World, may we not expose ourselves to
 a sorer Punishment " by preferring Darknes
 " rather than Light, because our Deeds are
 " evil : " But, through the Influence of our
 most holy Faith, and the powerful and gene-
 rous Motives of our christian Obedience, may
 all we, thy Servants, give effectual " Dili-
 " gence in making our christian Calling
 " and Election sure, by adding to our
 " Faith, Virtue, Knowledge, Temperance,
 " Patience, brotherly Kindness, and Cha-
 " rity ; " that " these Things " being " in
 " us, and abounding, we may not be bar-
 " ren, or unfruitful, in the Knowledge of
 " our Lord and Saviour Jesus Christ, who
 " gave himself for us, that he might redeem
 " us from all Iniquity, and purify to him-
 " self a peculiar People, zealous of good
 " Works."

O God,

O God, the Author of Grace and Glory, and the Giver of Life and Happiness to thy Creatures, from whose original Influence. proceedeth every good and perfect Gift ; favourably regard our humble and fervent Intercessions in Behalf of thy Servant, who, by the solemn Vow of his Baptism, has this Day voluntarily taken upon himself the holy Profession of the christian Religion.

Happy is the Man whose God is the Lord, who is interested in the favourable Influence of thine adorable Perfections, and the exceeding great and precious Promises of thy Word ; “ for the Lord is good, his Mercy is everlasting, and his Faithfulness endureth unto all Generations.”

Never may thy Servant repent of this solemn Vow, by which he has now bound himself to deny Ungodliness, and all those worldly Lusts that would debase and ruin his precious Soul ; nor let him account any of thy Commandments grievous, which are conducive to his highest Improvement
and

and Happiness, and in keeping of which he will find constant Peace and Satisfaction, with an exceeding great and eternal Reward.

We pray that his Mind may be raised high above the sordid Views and criminal Pursuits of this World, by his vigorous Faith and joyful Hope of that which is infinitely better. Henceforth may thy Servant walk as
 “ a Child of Light, not in Rioting and
 “ Drunkenness, not in Chambering and
 “ Wantonness, not in Strife or Envy;
 “ but, as he has put on the Lord Jesus
 “ Christ, may he persist to walk in him,
 “ in Truth and in Righteousness, with Integrity and Uprightness of Heart, so as
 “ to be sincere, and without Offence, unto
 “ the great Day of the Lord.”

As a dear and dutiful Son of God, may he imitate more and more the moral Perfections and Example of his heavenly Father, keeping in habitual Remembrance the most beneficent and amiable Pattern of the Author and Finisher of his Faith, to direct his Steps in every Station, and to every Instance

stance of his christian Duty ; that his Faith and Hope, his ardent Desire, and chearful Preparation, may be henceforth fixed upon those sure and immense Rewards of eternal Life, which God “ has laid up in Heaven “ for all the patient Continuers in well-
 “ doing :” through which may this thy devoted Servant be disposed and enabled effectually to despise the Follies, to abhor the Vices, and to combat and triumph over all the Allurements and Terrors of the evil World, “ being stedfast, immoveable, and
 “ always abounding in the good Work of “ the Lord, knowing that his Labour shall “ not be in vain.”

The Covenant of the Lord his God, into which thy Servant has this Day voluntarily entered, may he henceforth stedfastly and religiously perform, looking with Assurance for thy Favour and Acceptance, through Jesus Christ our Lord, and reaping all those Improvements and Benefits which are so graciously annexed in the Promises of the Gospel to the due Observance of the divine Ordinances ; that, through thy Blessing,
 they

they may conduce to his more perfect Meet-
 ness for the Happiness of that future State,
 “ where every Imperfection shall be done
 “ away, when he shall behold thy Face, O
 “ God, in Righteousness, and be for ever
 “ satisfied with thy Likeness.”

“ Now, unto him who is able to keep us
 “ from falling, and to present us faultless
 “ before the Presence of his Glory, with
 “ exceeding Joy; to the only wise God,
 “ our Saviour, be ascribed Salvation and
 “ Honour, Dominion, and Praise, now
 “ and evermore.”

“ May our Lord Jesus Christ himself,
 “ and God, even the Father, who has given
 “ us great Consolation, and good Hope,
 “ through Grace, comfort your Hearts,
 “ and establish you in every good Word
 “ and Work, working in you always that
 “ which is well pleasing in his Sight,
 “ through Jesus Christ, our Lord, to whom
 “ be Dominion for ever.” *Amen.*

F I N I S.



JOHN PEMINGTON
& SON
IMPORTERS & SELLERS
127, S. T. 1884
PUBL. AMSTERDAM



